X 796 264 bore [food], who carried [food] in their cloaks, who served at table; [and] the pages. Beginning with the first-comers, he who served at table thus served them
X 796 262 as many *tamales* as they could take in one hand. He gave them perchance *tamales* made of maize treated with lime; or else made with fruit; some [he gave] *tamales* of maize blossoms; or with twisted ends, or sweetened with honey. Of the *tamales*, some had twisted ends and were filled with grains of maize; some took the twisting forms of green beans and were filled with grains of maize.[2]

X 796 264 And they who served [food] looked to the small children, serving them well, with much concern. And some of the table-servers offered *tamales* only to those whom they knew. They offered them to such familiars as their kin or their friends. Twice or thrice they offered them [food].

[68 283] And none might deceive in taking *tamales*. And any whom they saw trying to take *tamales* dishonestly, such, when they saw him, they punished, striking him, leaving bloody welts, with a cord made of reeds. What had been given him, they took from him all; they took all his *tamales*, his own which he had set aside, those which had fallen his lot.

And some they did not come to—[those] with whom [the line] broke off, those who came last, at the end, at the tail [of the line], even though they crowded their way forward, going up among the throng. Nothing at all was offered them, for at first there was much crowding and violent forcing, because they feared that with them [the line] might break.

And those with whom [the food supply] ended all wept. They said:

"What shall we do, we who are ill-fated? Evilly hath the feast day come! To what vain end is our ill fortune? Unhappy are our little ones!"

And if they saw that, apart, perchance, [*tamales*] were still being eaten, then they hurried over there. All ran; there they betook themselves; there they jostled them, like clamoring [beggars]. Although [those who ate] came against them and beat and struck their heads, yet they went on breaking in among [the eaters], crowding among them roughly.

X 796 ● 736 And this feasting went on for seven days. And for this reason was this done—purely that the chief might show benevolence to others by giving his bounty to

in tetlamacaxqoc, in tetlamamacaxque, yiacac valpeoa in tetlamacac, injc tetlamaca, in quexqujch veliti qujtzitzquja tamalli, ixqujch qujtemaca, in aço tenextamalli, in anoço xocotamalli, cequj mjjsoatamalli, cequj iacacoltamalli, cequj necutamalli: auh in tamalli, cequj iacacollaoio, cequj ixtoçocolotlaoio:

auh in tetlamacaia in qujmittaia pipiltzitzinti, cenca vel qujntlamacaia, cẽca tlatlaocultiaia, auh in cequjnti tetlamacaque, çan qujteixiximatcamaca in tamalli: qujmjximatcamaca in aço ivaniolque, in anoço injcnjoan, aço vppa, expa in qujntlamaca.

Auh aiac motamalaitcuepaia: auh in aquin qujttaia motamalaitcuepaznequj, in tlaittvz, qujvivitequj, qujtatacapitzvitequj tolmecatica: in quexqujch omacoca mochi qujcujlia, qujcencujlia in jtamal, inevian conmocavilia, inevian õmonextotla.

Auh in cequjnti aoctle intech aci impan tlacotonj, iehoantin in ça tetzacuticate, in ça tlatzacuticate, in ça tlacujtlapiloa, in manel vel tetlamopitzmamali in temaxtelotiuh, injc tetlan calaquj: çan njman aoctle maco: ipampa in acachto, cenca nemamaliva, cenca netotocholo, in mjmacaci, in maca ipan tlacoton.

Auh in quexqujchtin impan tlacotonj, nechoqujlilo: qujtoaia,

quennel titotolinja, onenvetz in cemjlhujtl, tle nen totlaihiioviliz motolinja in topilhoantzitzin.

Auh intla ontlachia in oc cecnj, in açoc tlaqualo, ie ne vmpa motlaloa, netlalolo, vmpa motquj, vmpa onxoqujvi, iuh qujnamopevilmatque, in manel qujnoaltoca, qujnvalhujtequj, in qujnvalquavitequj: ça cenca tevic mopetlativi, ça cenca tetlamopitzmamali.

Auh inin chicomjlhujtl in muchioaia, in tlatlaqualoia: auh injc mochioaia y, çan jc tetlaoculiaia in tlatoanj, in qujntlaoculiaia in maceoaltzintli: ichica ca

2. "Ces tamalli étaient faits avec . . . , tamachi, *chaux*; xuxuxl, *fruit*; mixuxl, *fleur de maïs*; yuxacalli, *espèce de maïs, et* tecutli, *miel. Les deux autres étaient composés, le premier avec le maïs appelé* yuxacalli, *et le second avec des fèves* (ixtl) *sèches* (cocoltic) "(Jourdanet and Simeon translation of Sahagún, p. 118, n. 2).

his vassals. Because verily there was much hunger; when dried maize was costly, then there was much want, [and] it was hard to gain a livelihood; [and] many then were our dead.

And until the time that the Feast Day of the Lords came, upon every day there was song. When singing and dancing began, [it was] toward evening, when only little sun shone. Thereupon fire was laid in the braziers; flame was put upon the braziers.

And the braziers were arranged and ordered in six rows, and in each row were ten [braziers] and [each] brazier was two fathoms thick; and each was as tall as one's hip.[1]

And thereupon all went forth from the house of song, coming singing and dancing. Between [pairs of men] came the women. Light women, harlots, chosen —picked out, set apart.

And they went together, they went taking by the hands the honored ones—the young chieftains, the leaders of the young men, and those with shorn hair, the Otomí, and the noblemen [not warriors. These last] were not arranged in order; of their own free will they placed themselves near the others.

And richly were the women arrayed and bedight; all good were the skirts and shirts which they had put on. Of their skirts, some had [designs of] hearts, some were [embroidered] with a mat design like birds' gizzards, some were ornamented like coverlets, some had spiral or leaf [designs], some were of plain, fine weave. All had borders and fringes; all [the women] wore skirts with borders.

And of their skirts, some had brown [streamers] hanging, some had smoke symbols, some had black [streamers] hanging, some had house designs, some had fish [patterns], some were of plain, fine weave. And the neck [openings] were all large, and their borders were also deep and wide.

And when they danced, they unbound their hair; their hair covered them like a cloak. But they brought braids of their hair across their foreheads.

And they were not decked with feathers; neither were their faces adorned with paint.

And thus were bedecked the chieftains: their array consisted of the cloak of netting. And the brave warriors, they who had straw lip plugs, they had white net cloaks with shells set in fish patterns. [These] were called their vermillion net cloaks.

cenca maianaloia, in jquac cenca tlaçotia in tlaolli, cenca oncā mjhiioviaia, inociavia: cenca vncā tomjqujan catca.

Auh in jxquichica oalaci tecujlhujtl, izqujlhujtl cujcoia: im peoaia cujcoanaliztli, cenca ça achiton tonatiuh, cenca ça pepetzcatica in tonatiuh: njman ie ic tleteco tlaviltec, ipan in tlaviltetl motlatlalia tletl.

Auh in tlaviltetl viuipantoca, tetecpantoca, chiquacenpantitoca: auh in cempantli, matlatlatetl, actimanca: auh ynjc totomaoac catca tlaujltetl, hoontlacujtlanaoatectli: auh ynjc quaquauhtic catca, cecen quapantli:

auh in ie iuhquj, mec oalquixtoa, in cujcacali, cujcatiujtze, mjtotitiujtza, intzatzalan actiujtze in cioa: iehoantin in maaujltia, yn aujenjme: iehoantin in tlatzonanti, in tlapepenti, in tlacenquixtilti:

auh yn qujnnanamictia, yn inmatitech qujmantiuj, çan iehoantin in mauiztililonj in teachcaoan, yoan in telpochtequjoaque, yoan in quaquachicti, yn otomj, yoan in pipilti: amo tehoan motecpana, çan jllotlama, incāpa onmoquetza tetlan.

Auh in cioa uel mocencaoa, vel moiecchichioa, much qualli in conmaquja, yn jncue, yn jvipil: yn incue cequj iollo, cequj totolitipetlaio, cequj cacamoliuhquj, cequj ilacatziuhquj, anoço tlatzcallotl; cequj çan petatic, muchi tene, muchi tlatenio, muchi cuetenio.

Auh yn invipil, cequj quappachpipilcac, cequj pocuipilli, cequj pocujpilli, cequj iapalpipilcac, cequj cacallo, cequj mjmjchcho, cequj çan petztic. Auh yn jtzcquj much uetuei: yoan yn iten cenca no papatlaoac, papatlactic.

Auh yn iquac mjtotia, qujtoma yn jntzon, çan intzon qujquequentinetnj: auh yn jntzon ipiloaz, ymixquac qujoalteca.

Auh amo mopotonja, amono mozaoa.

Auh ynic muchichiotia in teachcaoan, yn jnnechichioal catca, iehoatl in cuechintli: auh in tiacaoan, in teçacaoaque, ymiztaccuechin cilin ynic mjmjchcho, motocaiotia innochpalcuechin.

1. Cf. corresponding Spanish text. Literally, *Aontlanojtlocuatectli* may be rendered "two can take [it] in their embrace." For *cuecu quapantli*, Sahagún has "un estado."